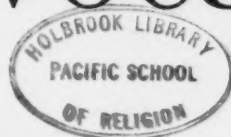


# Christian Advocate



OCTOBER 1, 1959



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# These Times

"You know how to distinguish the look of the sky, but you cannot read the signs of the times!" (Matt. 16:3.)

"WHAT IS OUR CHRISTIAN WITNESS on race?" was a question repeatedly asked at the Dallas Conference on Human Relations, and the answer, as

might be expected, was a varied one. No conference that represented all of Methodism could hope to be unanimous, even as the 70-member Commission to Study the Jurisdictional System, which met last week (Sept. 24-25) has not always been unanimous in its deliberations. But Methodism, with more Negro members than any other Protestant church, is studying and questioning—yes, and arguing, in a brotherly sort of way. . . .

NOT SURPRISING IN THE LEAST was the move from Kandi, Ceylon, to New Delhi, India, for the site of the next assembly (the third) of the World Council of Churches. The Central Committee, which made the shift at the August meeting in Rhodes, Greece, had heard several reports concerning unsettled conditions among the Ceylones. And the communal strife between Tamil-speaking and Sinhalese-speaking groups is not the main problem, even though

both factions have resorted to violence. Far more important is Ceylon's confusion on Communism, a threat to all South-east Asia. Sturdily independent India makes a better host. . . .

DESPITE SOME ROMAN CATHOLIC DISSENT (and disavowal of it by other Roman Catholics), the church press generally urged friendliness toward Nikita Khrushchev during his visit to the United States. Many papers joined in Admiral Ben Morell's appeal for a nationwide, interdenominational day of prayer. "Since we are a people whose trust is in God, the moral implications of the visit far outweigh all others," he said. There was a chorus of amens. . . .

UP \$46,000 FROM LAST YEAR, the Methodist Race Relations Day offering has something important to say about the colleges for Negroes. There has been some doubt about their permanent place in an integrated church. So long as elementary and secondary education is not as good for black as for white students in any part of the country, the colleges for Negroes have their work all cut out. And when, in the distant future, chances are equal, the colleges will remain as depositories and repositories of Negro culture. . . . The offering in 1959 totals \$401,538, whereas it was only \$27,363 in 1941, when the first was taken. . . .

LAYMEN ARE MINISTERS, in the opinion of an increasingly large number of lay people, and Prof. D. Elton Trueblood, of the Quakers' Earlham College, expressed that viewpoint when he told Methodist laymen at Des Plaines Camp Grounds: "Insofar as you are recruits in Christ's cause, you are in the ministry. If not, you are wasting your time here." And most ministers would agree, no matter how they feel about the differences between "lay" and "ministerial" because of the "call." This is a good Protestant principle. . . .

PASTORS WITH PROBLEMS OF COMITY will be interested in what is happening at Greenhill, in lovely English Kent, where Methodists and Anglicans have done an almost unprecedented thing. They have decided to build one church instead of two. They are using the site owned by Methodists for the erection of a building with capital funds furnished by both denominations. It will be owned by the Methodists, but both congregations will be responsible for its upkeep. Anglican matins and Methodist morning worship will come on alternate Sundays. . . .

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Harry Emerson Fosdick at his house on Mouse Island, Boothbay Harbor, Me. (Omnibus Photo)

# COMMENT

## A Communication to You

We humans are communicating animals, and communication is "the fundamental human fact," as Roger Mehl has well said. We communicate from morning to night—with ourselves, with each other, sometimes with our Creator. (And he communicates with us, always taking the initiative.) We communicate by the clothes we wear, by the way we walk, by a smile or gesture, often by our silence, but most often by the words we speak or write.

The minister's task is almost entirely one of communication. In preaching, in calling, in counselling, in planning, even in driving your car, you communicate the Gospel, with all its overtones and undertones. The Church is in the world to communicate; and whether you are thinking of the local church to which you are appointed or the Great Church you also serve, it has the simple and single purpose to communicate God's will to men who so often misunderstand or disregard it.

Since any church paper is, by definition, a paper of the Church, its job, too, is one of communication. It may inform and inspire, and maybe amuse occasionally, but it can do none of these if it fails to communicate. Thus the *CHRISTIAN ADVOCATE* (you'll note that we are dropping "New," since 1956 a part of our name) takes its place in Methodism's evolving publication program. Like *Music Ministry* and *World Outlook* and *The Methodist Layman*, to name a few, this publication is beamed to a special audience—ministers. *TOGETHER*, the other journal stemming from the original *CHRISTIAN ADVOCATE*, established in 1826, has the more inclusive purpose of serving the whole church. In journalistic jargon, *TOGETHER* serves an all-church "horizontal" public, while *CHRISTIAN ADVOCATE* serves a "vertical" public, largely made up of one vocation.

The changes that you see in *CHRISTIAN ADVOCATE* are dictated by the desire to do a better job of communicating. We editors and publishers have not changed our purpose, which is to help you become a better communicator of the Gospel. The work of the minister is difficult, whether you are a pastor, counselor, teacher, missionary, chaplain, board secretary, or other minister; and we purpose to be more helpful in the future than we have been in the past.

Bishop Gerald Kennedy summed it all up for the General Conference in 1956, when he hoped that our new ministers' paper would "go out to the preachers of our church and bring back to men who have been beaten down by routine, the memory of their ordination and the sense of the dignity of their high calling to preach the riches of Christ." That's it, with all the implications of such a tremendous statement.

You will find, therefore, that the categories for articles remain substantially the same as before. We continue our interest in preaching, the pastor's study, pastoral care, the practical parish, church architecture, church music, worship, the parsonage family. "The Counselor at Work" and "The Sermon Clinic," both enlarged and enriched, appear in alternate issues. Methods will continue to have high priority in our over-all editorial program.

Because many of you have asked for it, we are making a larger place for free expression of opinion, so that there

may be communication within Methodism's ministry on issues that confront our church. We are also interested in the relationships that bring blessed contacts with other churches in world-wide Christendom. We are using your communications while they are more up to date.

Most important, perhaps, we are changing the frequency to every other Thursday, so that we may publish news when it is more timely. In the columns of this church paper you will find news of "the stately goings of our God in the churches" (as the editor of the *CHRISTIAN ADVOCATE* back there in the first issue of Sept. 9, 1826, put it).

Because there is no way to avoid it, we expect to do our bit as interpreters—putting today's news into the setting of yesterday and tomorrow, relating it to the ongoing history of our church and other churches. This you will find in such a department as "These Times . . ." (page 2).

By the use of *CHRISTIAN ADVOCATE* we are reverting to an old name that was current many years. It now has a new focus as we begin to use it to describe this magazine that now seeks to serve the vocational needs of the ministry of our church. This is entirely appropriate, for if the minister is not an advocate (a communicator of the Gospel) he is not very much of a minister.

We are carrying on, too, the traditions of *The Pastor*, a magazine for ministers that pioneered in this field for 19 years and greatly enriched the ministry of many thousands, not all of them Methodist. In fact, the cultivation of the fellowship of the ministry is a large part of our task.

Communicating ideas and ideals is never easy, but it is less difficult with you than with any other group we know. You have the same Methodist heritage, even though you may not always have been a Methodist. You have the same concern for the growth of the church—spiritually, theologically, ecclesiologically, not simply statistically. You have the same loyalty we have to the fundamentals of our faith. You have the same zeal for deepening meaning of the Gospel inside the church and widening its acceptance outside. We are all communicators, of that Gospel.

—THE EDITORS

*Christian Advocate* est. 1826 . . . *The Pastor* est. 1937

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Almighty God, Who hast given us this good land for our heritage: we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues.

Endue with the spirit of wisdom those to whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble suffer not our trust in Thee to fail; all which we ask through Jesus Christ our Lord. Amen.

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Because the space age calls for imagination and creative advance, this is—

# No Time for Scared Theology!

By Harvey H. Potthoff

IN ANY DISCUSSION of theology in a space age it is worth quoting Alfred North Whitehead's comment, "Religion will not regain its old power until it can face change in the same spirit as does science."

Against the background of this comment and Whitehead's thought, it is interesting to recall that, back in the 1870's, a certain bishop expressed the opinion that everything of importance had already been invented. The college president with whom he was talking disagreed, predicting that within 50 years men would fly like the birds.

"Flight is reserved for the angels, and you are guilty of blasphemy!" the bishop retorted. It is interesting to learn that the name of the bishop was Milton Wright. Back home he had two young sons named Orville and Wilbur.

How vividly we are reminded of the fact of change. And how deeply we need in this new age a vision of the "greatness incarnate in the passage of the temporal fact" in which we share. It is the task of theology to seek to articulate that greatness in its ultimate dimensions. And it does so by attacking the persistent religious questions.

Two of the most important are: "How can I find courage for living?" and "How can I find a sustaining sense of the meaningfulness of existence?" And the two questions are related.

Why do men ask these questions? Because they are haunted by feelings of insecurity and futility. We live out our days in a precarious world. Physically we are subject to illness, misfortune, deterioration, and death. Spiritually we are exposed to influences that tend to undermine our sense of dignity and worth as individuals. Born with the capacity for aspiration, we experience conflict and frustration. Sooner or later we are inclined to ask, "Does life have meaning?"

Out of this deep need for security and significance men sometimes turn to re-



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ligion. When religion becomes a vital part of experience, it speaks to the deeper concerns of men. Through a reorientation of life they came to the inner assurance that there is that in which they may place their trust and there is that which is worthy of their ultimate devotion. Heightened morale and meaning are among the fruits of functioning religion.

But religion never functions in a transforming way unless it meets three tests: (1) It must be intellectually acceptable in the light of present knowledge; (2) it must be emotionally sustaining; (3) it must be capable of evoking commitment to the point of sacrifice. Religion may exist as an outer form without necessarily transforming the inner life in any profound way. However, whenever it nurtures the inner, motivating conviction of life's meaningfulness, it meets the indicated tests.

The coming of the space age changes the setting in which men ask the persistent questions of courage and meaning—but the questions remain. One

might suppose that, with the scientific advance which marks the space age, together with our increased knowledge of man and the universe, these questions might fade into the background. Not so. They are very much with us, evident on every hand, expressed in modern literature and art.

In this new day men enjoy defenses against certain types of threat, but they are still subject to the hazards and hopes implicit in the processes of birth, growth, deterioration, and death.

There are now added factors in our contemporary situation which tend to intensify our insecurities: the threat of nuclear war; bewildering change in many aspects of life; confusion in moral standards involved in our shifting patterns of life; economic uncertainties; the uprootage which attends our much moving about; the widespread loss of confidence in religious doctrines which once brought reassurance and the strength of inner discipline. No matter what the outward appearances may be, the concern for something reliable to bring courage and reassurance is always just beneath the surface of our living.

If technological advance has not delivered us from insecurity, neither has it delivered us from threats to the sense of significance. Dehumanizing and demoralizing factors may be discerned on every hand.

For example: (1) Industrialization has tended to replace the craftsman with "the inter-changeable man."

(2) Our economic patterns have cast man in the role of *consumer*—it is under this image that he is approached in this day of super-salesmanship.

(3) The emergence of vast power structures in business, unionism, education, and government makes it increasingly difficult for the individual to feel that his personal decisions are important.

(4) The newer understanding of the vastness of the universe raises new questions about the significance of human life in relationship to the whole of being. It is increasingly difficult to maintain man-centered views of the universe.

Thus the space age finds us in possession of new knowledge and skills in many fields, but still subject to threats of various kinds to our security and sense of significance. The deep needs which have always impelled men to ask the ultimate religious questions are still with us.

Our inexperience in dealing with distinctively human problems is manifest in the widespread use of tranquilizing drugs and liquor; in our preoccupation with spectator-entertainment of the sort which relieves us of the need for articulate communication; in the widespread willingness to settle for patterns of comfortable conformity; in the low-expectations of life with which we exist; in our

fear of the profounder emotions. All about us we see a widespread rejection of the possibility of greatness.

It is in this context that the Christian Church takes its place in the new day. How effective will it be in meeting the basic religious needs of men? Can it help men live with courage and meaning in an expanding universe—intellectually, emotionally, morally, religiously? Can it speak to men in thought-forms appropriate to our new knowledge? Can it show a way to a synthesis of knowledge and aspiration? Can it communicate a vision of divine greatness incarnate in the flux of events—a greatness which both judges and inspires?

More than the welfare of an institution is involved; the welfare of mankind is at stake.

MAJOR responsibilities now fall upon two groups of religious leaders: (a) those who have the task of theological research and formulation and (b) those with the privilege and responsibility of communicating the resources of Christian faith through preaching, teaching, and other forms of ministry. The need for intelligent interchange between those involved in the more technical theological disciplines and those entrusted with the task of preaching and teaching is becoming increasingly clear. And so, I come to some observations about recent theological trends.

If ever there was a time calling for imagination and creative advance in theology, it is now. Our newer understanding of man and the universe opens promising doors in religious life and thought. This is no time for regression, but for a readiness to challenge axioms and reformulate concepts.

Unfortunately, much theology of the recent past has left a great deal to be desired in these respects. Despite talk about a renaissance of theological interest, there has been a distressing lack of evidence of interest in the kind of theological thinking which meets the challenge of a new age.

Recently a student turned in a paper in which he intended to use the words "sacred theology." But his typing came out "scared theology." And this phrase describes much of our theological thinking. Apparently the anxieties of the world have somehow got the best of some of our theologians.

Specifically, I have in mind these trends:

- The disparagement of the role of reason in theology, with an attendant appeal to the past for our theological answers.
- The reluctance to take process modes of thinking seriously and the resultant tendency to find refuge in the distant past or in an age beyond history or in the realm of subjectivity, so dear to the heart of the existentialist.

- Preoccupation with the doctrine of sin to the neglect of man's creative strengths and growth-potential (which may well be a form of self-rejection).

- Emphasis upon the non-redemptive character of history so that social action at best is a form of witnessing rather than a significant way in which man cooperates with God in the building of a better world.

- Pressures toward theological conformity with an attendant readiness to distinguish, on doctrinal lines, the "real Christians" from others in the Church.

- The tendency to discuss redemption independently of God's continuing creation in the world, with the result that redemption becomes a concept with little assignable meaning.

Preoccupation with man's anxieties and guilt-feelings, together with the tendency to interpret Christian experience primarily in terms of "crisis" and "encounter"—with a resultant elimination of any real doctrine of "growth in grace" and a dulling of sensitivity to the sustaining, nurturing presence of God in human relationships and in the environing world.

- The rejection of "natural theology" along with the revolt against reason, thereby minimizing the possibility of communication with scholars in other fields.

- Emphasis on the discontinuity of religion and culture, defining Christianity in terms of "exclusiveness," thereby undercutting grounds on which men of goodwill around the world can meet for serious discussion of issues of mutual concern, and seriously impairing the effectiveness of the missionary enterprise.

WHEN faith is challenged by new information and new ways of thinking, there are three possible responses: (1) rejection of the new (Fundamentalism's reaction to the evolutionary hypothesis); (2) evasion; (3) assimilation, with attendant reformulations of doctrine as may be indicated. Neo-orthodoxy in its varied forms has hesitated explicitly to reject newer developments of thought concerning man and the universe; on the other hand, it has not been prepared to engage in the serious work of assimilation and reconstruction.

The result has been a kind of piecemeal criticism of liberalism, together with a reaffirmation of traditional concepts, presented oftentimes in the form of "myth." The task of constructive theological reformulation appropriate to "the new mentality" of the space age is waiting to be undertaken.

Several key questions confront those entrusted with theological responsibilities in this new day:

Are we prepared to define our function against the background of man's deepest religious needs and questions as

they come to expression in the 20th century, or are we going to proceed on the assumption that our central task is to restate and defend what has been said in the distant past?

Are we prepared to come to grips with the results of modern investigative techniques—revealing new insights into man and the universe? Or are we to say that religious knowledge is discontinuous from other forms of knowledge (making appeal to supernatural revelation, authority, or some subjective principle mandatory)? Or are we to assume that insights into the nature of God, man, and their relationships emerge out of the total body of man's knowledge and experience?

Are we to seek the assurances of religion primarily through "event" and "encounter," or are we to seek a profounder understanding of the processes from which we spring, in which we are sustained, and to which we are subject?

In a day when we have mounting evidence of "human potentialities" (from the title of Gardner Murphy's last book), are we to go on reaffirming the views of Augustine and Luther on human nature, or are we prepared to accept a new image of man, even if it means recasting some time-honored doctrines?

In a day when much light has been thrown on the concept of causality (with the transition from linear to field conceptions), will we go on talking about God against the background of theories of discontinuity, transcendence, and imposition which have little relevance to 20th-century thinking, or are we prepared to rethink the doctrine of God, taking seriously what we now know about the operational processes of the universe?

Are we to go on discussing religion in anthropocentric terms, or are we prepared for a reorientation of thought—thinking of God in relation to larger perspectives? See Harlow Shapley's thought-provoking book, *Of Stars and Men*, (Beacon Press).

Are we to assume that religion can communicate courage and meaning only by diverting man's attention from the social and cosmic processes in which he is involved, or is there a heightened courage and meaning springing from a vision of the "eternal greatness incarnate in the passage of temporal fact"?

The future is bright with the hope of religious advance—if in the field of theology we are prepared to move ahead, drawing on the spirit of inquiry and the new knowledge available in this exciting era of history. The time has come to think greater thoughts of God and man.

Someone once asked Einstein how he discovered relativity. He replied, "I challenged an axiom." Theology in the space age could do with less appeal to orthodoxies and more challenging of axioms.

A PANEL

# How to Treat Your Guest Speaker

## What He Needs to Know

By R. P. Marshall

Editor, North Carolina Christian Advocate, Greensboro, N.C.



**G**UEST speakers are a problem. First you have to get them, then you have to introduce them, and finally you have to listen to them. But back of these obvious difficulties are many

matters that the average minister and congregation seldom think about.

Let's say that you would like to have the eminent Dr. Blank occupy your pulpit on a special Sunday or speak to your Men's Club. You realize that you may not be able to get him, so you prepare a list of second choices before beginning negotiations. Then you sit down and write the invitation, explaining the situation and telling him what you want.

Unless he has some expense account for just such a purpose, you will mention the fact that his travel will be subsidized by the correct amount, and you will, no doubt, ask if an honorarium is expected.

Now it is up to Dr. Blank. He will reply, stating whether or not he can come, and asking any further questions that occur to him. He may wish to know if he will be expected to visit in a private home before or after the speaking engagement, and he will certainly be interested to know if you are planning to send him to a hotel to spend the night. (His travels are often complicated by difficulties caused by the strains of entertaining his hosts in his off-duty hours.)

Now all of this applies to the eminent Dr. Blank and his ilk, who, because of their constant traveling can, and indeed must, demand a little more consideration than the usual guest speaker who will thoroughly enjoy being made at home and treated like a member of the family. Yet, even a brother minister in the Conference will expect his expenses and, de-

pending on the circumstances, an honorarium.

But what shall we do with him when he comes; how shall we look after his comfort and help him be his best?

If our guest is to be the preacher at a regular service, he needs to know the hour of the meeting and how to get to the church. If he drives, a detailed map will help him. A copy of the order of service and a suggestion about pulpit garb will aid in his planning. It is embarrassing for a guest speaker to arrive in a blue suit and a red necktie, when the pastor is wearing a gown and stole, or to find himself clad in a clerical garb that may be out of place in your church.

The day arrives, and so does he. If he comes by train, plane, or bus, a committee will meet him and see that he is

escorted to the church at least a half hour before service time. There he will be met by the pastor and/or a layman and briefed on the details—how to get to the pulpit through the passageways which seem so plain to home folks and are so bewildering to a stranger. He will be given a copy of the day's program, a Bible (if needed) and a hymnal.

A good time to make any explanations of the visitor's presence is just before the offertory—not immediately preceding the sermon. By introducing him during the announcement period, the pastor avoids throwing the guest off his stride by saying something that calls for a response.

The introduction, no matter when it is made, should be short and dignified. Some ministers put the biographical facts into the church bulletin.

When the speaker, with one eye on the clock and another on the little boy in the front row, brings his sermon to an end, there arises another problem. What do we do with him now? Do we leave him standing in the chancel while we go to our accustomed place at the rear door, or do we march him back there with us and make the congregation run a two-hand gauntlet to get out?

The second, is, of course, much to be preferred to the first, for no guest likes to be left out. The thoughtful pastor will simply announce that, at the close of the service, the visiting minister will be happy to speak to those who come down to the front of the chancel.

There are special problems for the speaker at the church supper. He has to combat the lethargy induced by too much food; he has to speak (sometimes) over the clatter of dishes in the kitchen; he must be funny without being vulgar, witty without being sarcastic, religious but not pious—all in 20 minutes.

## High Spots of Courtesy

By Richard H. Bauer

Superintendent of the Portsmouth (Ohio) District



**M**OST IMPORTANT in welcoming the guest speaker, it seems to me, is to make clear to him the nature of the meeting, the characteristics of those who will be in attendance, and

the length of the sermon or address expected.

If possible, some of the other program features should be indicated, too. This is so that the speaker is not caught off guard with a lot of trivia (or "business") that dissipates an audience's interest in the main topic. And those who plan the program ought not allow extraneous

matters to get in after certain outlines have been given to the speaker.

If a guest has been contacted by phone, the one inviting him should confirm the conversation so that the date, time, and place are made clear in writing. Then again shortly before the time of the meeting, a confirmation or "reminder" of the engagement should be sent.

When a speaker arrives at the place of meeting the person who invited him should be there ahead of time to greet him and to see that he meets others in the group. Too often, after a few introductions are made, the speaker is either left to "float" by himself or is monopolized completely by the one who met him.

It is always helpful to get directly



# Worth Quoting

"AMERICAN CHURCHMEN need seriously to grapple with the charge made by the antireligious that church tax exemption of the United States is but a slightly concealed form of tax support of the churches."

—EUGENE CARSON BLAKE, "Should Churches Pay Taxes?" *U.S. News & World Report*, August 24, 1959.

MANY PERSONS have thought that mind is merely a name for certain kinds of experiences; that minds have no real existence; and that mental activity cannot occur apart from the brain. A number of evidences interfere with the acceptance of this view. Para-psychological studies provide one group of such evidences. For they show that the mind can function without its physical senses. Thus they open—or reopen as religious believers would say—the possibility that the mind can also function without the brain or body to which those senses are attached.

—IAN STEVENSON in "The Uncomfortable Facts About Extrasensory Perception," *Harper's Magazine*, July, 1959.

IN THE METHODIST Church of Edgartown, Mass., Bishop John Wesley Lord explained why the prospect of a Catholic president worries him. "While we hold to the principle of respect for every individual, whatever his race or religion, because of the unique claims that the Roman Catholic Church makes for itself, we have the right and duty to ask some questions of a presidential aspirant."

—*Time*, August 10, 1959.

RELIGION ON TELEVISION can mean one of two things. It can either mean actual periods of religious broadcasting, or it can refer to the underlying spirit and purpose of the system as a whole. It is not really, I think, the sponsored religious broadcasts that are so important; it is the underlying basis and purpose of the whole television system. In the same way that people criticize a man who is a Christian for an hour on Sunday and not for the rest of the week, it is possible to criticize a television service which devotes an hour in the week to a religious broadcast and for the rest of the time puts over material which is not Christian.

—CHRISTOPHER MAYHEW, "The Impact of Television," *Frontier*, Summer 1959.

from the guest information about himself. This can serve in the introduction of the speech. It will help, too, in the informal introductions as people are gathering. Knowing something of the guest's interests, associations, and hobbies makes it easy to relate him to one or several persons in the group. He begins to feel that he "belongs."

The information can also be helpful in placing people at the speaker's table.

In presenting the speaker, the presiding person should be honest. A few well-chosen facts are sufficient. Every book written, every degree obtained, and every office held need not be listed. If the person did not have certain qualifications, he would not have been asked to speak.

Care should be taken in telling anecdotes, especially those that make the speaker the legendary object and central figure of the story. Many times they are not appropriate to either the theme or

the speaker. And they seem to call for a response that the speaker may not be prepared to make. The one introducing the speaker can be pleasant without palaver, brief without disrespect.

The guest speaker ought to be given a good spot on the program. It is unfair to both him and the audience when a long session precedes the address.

It is always discouraging to a speaker to hear, "we are running behind in schedule, but we are happy to present . . ." I have been in meetings where I could not have blamed the speaker, presented at a late hour, if he had simply said, "My address for this evening is Box 712, Gateway, Ohio," and sat down.

A person is invited to speak because, it is assumed, he has something to say. He should have his chance without pressure of time or tiredness of mind, so that what is heard can be received with alertness.

## Four Good Principles

By Carleton C. Rogers

Pastor of the First Methodist Church, Elgin, Ill.



IN MAKING the visitor truly a guest, I have followed four principles:

First, when the guest stays in the parsonage the family is expected to do everything possible

for his comfort and care. Fortunate, as I am, is the minister whose wife loves to prepare her home and meals for the guest speaker. The attitude of the parsonage family, the welcome they extend, and the interest they show all help to set the stage for the guest speaker.

Second, the organization that sponsors the speaker's coming must be well prepared for his appearance. Every speaker has had the experience of arriving only to discover the meeting disorganized or, still worse, the experience of having to talk with someone who has "an axe to grind." The guest speaker should meet all officers of the group so that they might have the opportunity to welcome him.

The key person in this arrangement is the pastor. It is his responsibility to see that the guest meets the officers of the sponsoring organization. Any speaker feels a sense of security and genuine welcome when the pastor, who is the administrative head of the church, takes a special interest. After the introductions, someone appointed by the pastor may take charge of the visitor.

Third, there is the problem of getting the proper facts about the speaker for the introduction. Here is a chance for a

display of poor judgment, like that of the introducer who took 20 minutes to present a guest who was to speak for 30 minutes. The speaker must have been exhausted and flabbergasted. And then I think of the presiding officer who said, "We have with us today a man who has been highly recommended. Since I have not heard him deliver an address, I do not know how he will do. I hope that what he has to say will be satisfactory. I present . . ."

A good introduction, on the other hand, is truthful, brief, and commendatory. Definite facts about the speaker's achievements can be mentioned, but the list should be short. Humor has a place, but it should be restrained. The point is to give the speaker something of a springboard, from which he can make a start.

Fourth, there is the honorarium and its relationship in helping the guest speaker know that he is appreciated. Some speakers ask for a definite fee, which is agreed upon beforehand. Others flatly refuse to ask a fee or accept an honorarium. And there are others who make no charge but will accept an honorarium.

My own conviction is that a guest speaker should always be given an honorarium commensurate to the occasion, and according to the financial ability of the sponsoring group. Not to do so shows lack of appreciation and lack of good judgment. The honorarium ought to be given immediately after his address and not mailed days or weeks later.

A guest speaker is really a guest and should be treated so.



# I'm Chaplain to a Captive Congregation



By SAMUEL G. BEERS

*What these men need most is found in the Gospel.*

FOR NINE years I have been in a state prison—as a chaplain. Mine is a captive congregation. Its members are not compelled to listen to me, but they live within a restricted setting and an unnatural environment. And I bring the familiar ministry of worship, the sacraments, pastoral services, and religious education in the service of the same Gospel as that offered to men and women outside prison walls.

At Waupun, I serve approximately 60 per cent of the 1,199 inmates inside the prison walls and the 390 or more men on the nine prison farms and camps outside.

In all correctional institutions there is a high proportion of religious illiterates. The proportion of religiously experienced inmates is always smaller than the ratio to the population of the community.

What does the chaplain do? Of course, there are the worship services in the chapel or auditorium. Some institutions have frequent guest preachers and choirs. I prefer a service of, by, and for the men themselves, with an inmate choir and a continuity of preaching, which treats the congregation as a community of men with intensified needs rather than as a special breed called convicts.

The prison worship services have several purposes: (1) To provide an experience of worship as much as possible like the home church. This counteracts the feeling of banishment, of being cut off. (2) To give the men a "lift" by sharing an experience of God as revealed in the Bible. (3) To offer the men something solid to depend upon in a world of confusion, tension, discouragement, and evil. Every chaplain knows that what these men need is found in the Gospel.

At Waupun, we have monthly services in the nine farms and camps. Communion services are held quarterly; baptisms come occasionally.

*Samuel G. Beers is Protestant chaplain at the state prison, Waupun, Wisc.*

Another form of ministry is offered through religious education. Weekly classes in the Bible, church history, ethics, and other phases of religion are geared to fit the men's interests and needs. Religious magazines and tracts are distributed, with 413 of the 1,199 men in our prison regularly receiving such reading material. We have a plan that routes it through the cells. About 250 copies of the *Upper Room* and other devotional booklets are snapped up and read.

Interested church groups provide subscriptions, but no chaplain has as much money as he needs for such religious reading matter. The more than 195,000 inmates of prisons and reformatory in the United States (as latest available figures), plus all the thousands in county and city jails, constitute one of the great markets for religious reading. They have plenty of time. But I know of only one religious magazine specifically for prisoners, and that is provided by a branch of the Church of God.

In addition, the chaplain lends books from his library. About 125 books circulate out of my library each month, in addition to those offered by the religion section of the regular prison library. Reference books and commentaries, books on prayer, the devotional life, religion, and psychology, the life and teachings of Jesus, and the Bible are in steady demand. They often are an invaluable followup to counseling.

Audio-visual and other specialized resources are finding a growing place in the religious education program.

With men ranging from illiterates to college graduates, from Pentecostals and Seventh-Day Adventists to Lutherans and Episcopalians, this problem takes on puzzling complexities. Large prisons present a real problem for a person-centered ministry.

The bulk of a chaplain's time from 7:10 o'clock in the morning to 4:30 in the afternoon (my normal day) is spent in interviews. I see each inmate, as soon as possible after he comes. I visit the

sick and those in detention cells. I am available to all men who wish to talk, and those interviews cover every conceivable area of life.

Such counseling is the core of the chaplain's ministry. Personal contacts are made, real problems come to the surface, religious resources are applied, the creative tensions that produce change are fostered, guided, or resolved as the situation seems to warrant.

When a man comes to his chaplain and spills a story of sexual excursions outside marriage, but when he also reveals a deep, underlying religious sensitiveness, the chaplain begins to discover the complexities of human behavior.

I think of the church officer whose world crashed in petty financial speculations, and who needed to bring the contradictions of life into sharp focus. I remember the man who previously served time in three other institutions, starting at 11 years of age, and who came for help in breaking this recurring pattern of trouble and imprisonment.

I have in mind the man who wanted to drop out of a class in religion and came to explain his reasons, but who soon got to the fact that he could never stick to any job.

In such counseling the chaplain must be hopeful and realistic, accepting both the strength and the weakness in the prisoner's character. In a situation where trust is largely gone, the chaplain must establish a relationship of trust. He needs a strong awareness of his role as a man of God in an ungodly situation.

He seeks to make Christ real to men who never knew their Savior, and he must do that in an atmosphere fogged with rigidity, suspicion, bitterness, and frustration.

To bring the Light of the World into such darkened lives is a job no man can handle with his own abilities alone. He must use all the resources of evangelism, religious education, pastoral work, preaching, and worship, and then depend upon divine power to accom-

# Why Public Prayers Ail

BY

HARRY EMERSON FOSDICK

*In this Introduction to A Book of Public Prayers, published by Harper & Bros. (\$3), one of the great preachers of our time talks about prayers in public.*

WE who have been reared in the nonliturgical tradition, and who would not feel at home in any other, should be the first to confess the widespread inadequacy of public prayer in our service of worship. We ministers commonly fail our congregations at just this point.

One reason for this is the idea that the reading of a printed prayer can readily become a mere routine procedure—as it undoubtedly can—and that to be genuine a prayer should be spontaneous and extempore. This emphasis on spontaneity, however, neglects the important fact that leading a congregation in public prayer is a work of art, demanding expert skill and painstaking preparation. Extempore spontaneity is not the only alternative to a printed liturgy. The alternative is thoughtful, skillful preparation.

In our churches the minister does not kneel in the chancel, facing the altar, as though addressing himself to the Most High. He stands in the pulpit, facing the congregation. That obvious fact defines his function in public prayer. He is trying so to phrase the soul's adoration, thanksgiving, penitence, petitions, and intercessions, that the people may be caught up into his prayer and may themselves pray with him.

That is a sacred, soul-searching task. It calls for deep and sympathetic insight into human need, for sensitive awareness of both individual and social problems, and for faith in God's grace and mercy; and it demands dedicated and careful preparation as much as does the preaching of a sermon.

Certain familiar faults which commonly afflict the so-called pastoral prayer in our nonliturgical churches can be readily specified!

Some prayers are narrowly self-cen-

tered, dealing almost exclusively with certain individual needs in the congregation, and lacking any expressed awareness of the world's need, its social tragedies and sins, and any care for the missionary and philanthropic enterprises which serve mankind.

Some prayers deal in vague generalities, but do not come to grips with specific needs. They ask forgiveness for sins, but they do not say what sins. They express gratitude for blessings, but they do not name the blessings. They petition God for the Church and the nation, but they do not concretely define what help they are praying for. No wonder that prayer time is often put to somnolent use!

Some prayers are a confused jumble of all sorts of requests, meditations, aspirations, and even homilies, which occur to the extempore pray-er. A public prayer should be an orderly sequence of "col-lects," in each of which some special adoration, thanksgiving, confession, or supplication finds concentrated expression. Such a well-organized prayer can be followed and participated in by each member of the congregation.

Some prayers are, Sunday after Sunday, a repetitious rehearsal of the same petitions in much the same words. The congregation knows almost exactly what the minister is going to say in his pastoral prayer.

We nonliturgical clergymen have given up the printed prayer book lest it become routine, but all too easily we create our own routine, week after week repeating ourselves, using well-worn clichés, until the public prayer becomes to many a verbal formality. It lacks the freshness, radiance, and challenge that genuine prayer should possess.

Who can worthily address the God and Father of our Lord Jesus Christ, week after week carrying up to him the prayers of the people, and guiding their worship with reverent awe and with petition? Yet we ministers have that responsibility and opportunity.

plish what a mere mortal cannot do.

The chaplain represents all Protestant churches. He maintains as much contact as possible with local churches and pastors, in order to help the men while they are in prison and after they leave. In states where a promise of a definite job is required before a man can be released on parole a real service can be rendered by church people in helping to locate such employment.

Another form of co-operation is the provision of funds to supplement the state's limited budget for religious activities. Still another is the establishment of a connection between the outgoing inmate and the local pastor, so the man who is paroled will have someone to whom he can talk, someone who cares what happens to him, someone who gives him a feeling of being a person, not merely an ex-convict.

This is a strong healing force available to the local church and pastor. To love those who have never known real love (and who may not know how to accept it) is to fulfill the biblical injunction: *If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from him, that he who loves God should love his brother also.*

Protestantism has largely neglected the institutional ministry. We have given the residents of prisons and jails, mental hospitals, old people's homes and county institutions the residue of our ministers' time and but a fragment of our own concern. Yet these persons, in their state of crisis, need religion more than ever—and in specialized forms. A chaplain moves in to try to fill that need.

Federal prisons and veterans' hospitals have a well-developed chaplaincy program, but most states limp along behind the procession, and the counties and cities lag still further in providing a continuing ministry, with a high degree of effectiveness and concern.

With more chaplains serving in state, county, and local prisons, reformatories and jails, we could make it possible for more inmates to echo the words of a handsome young father of five who has faithfully lived up to his social and religious obligations since leaving prison several years ago. These were his words to his chaplain: "It has been good for me to be here." When asked "Why?" he replied "I found God here."

When that happens to any man he finds a new life.

NOTE. Of the 600 Methodist chaplains now in service, 67 are assigned to institutions of various kinds, including 27 who devote full time to state and federal prisons and reformatories. The sole support of the Methodist Commission on Chaplains comes from the World-Wide Communion offering, October 5.

*A study of the Ministers Reserve Pension Fund by the Christian Advocate news staff reveals a trend toward Methodism's modernized plan of retirement benefits for ministers, administered by one of the most specialized agencies of the church, the General Board of Pensions.—Eds.*

## ADVOCATE

### SPECIAL REPORT

# Ministers' Pensions Are Looking Up

THE METHODIST CHURCH, through its General Board of Pensions, now gives the minister and his family a long look toward financial security.

A well-planned and administered Ministers Reserve Pension Fund (known as MRPF) allows him every pension advantage the church has developed thus far. In addition, he can now have annuity, disability, and survivor benefit plans.

The Conference Claimant System is a hand-to-mouth affair, still used by some Conferences. No money is set aside before the minister's retirement. The churches in the Conference must "pass the hat," so to speak, for the full cost of his pension and later for his widow's pension if she outlives him, and in some cases for pensions for dependent children. The rate often is contingent on factors that have little to do with the minister's pension rights. It is set for one year at a time; and, if the churches have not met their apportionments, the rate has to be lowered.

The General Conference of the Methodist Episcopal Church in 1936 voted a new pension code out of which came MRPF. The fund had about \$4,000 in total assets (1939), at Unification. Now it has increased to more than \$47 million.

The old Conference Claimants plan came out of the "Preachers Fund" set up back in 1784 when the church was formed at Baltimore. First thought was for the wornout preacher who could get "if he wanted it" 24 pounds a year, every widow 24 pounds "if she wanted it," and every child of a minister who had died 20 pounds "once for all if he wanted it." This plan still exists as the "Chartered Fund" from which each Annual Conference gets a token grant.

As time went on this system became creaky and cumbersome. The long-range cost of such a plan is never really known. Actuaries say that such unfunded programs cost 5 to 10 times as much as the conference budget allows. There is no disability provision for widows and children; no hedge against inflation. The financial insecurity encountered by those not covered by MRPF has caused many good men to be lost to the ministry, or at least this has been an important consideration.

Dr. Charles L. Calkins, the Board of Pensions general secretary, and his staff have in recent years developed a new plan. It is more flexible because of lower cost, the rate automatically rises with the rise of salaries, and reserves are accumulated to build up the lower pensions. Wise investment counsel and work of pensions experts insure maximum benefit to ministers. (See *Methodist Story*, Feb., March, and May for explanation of MRPF by noted laymen

Leon E. Hickman, Charles Burrall, Jr., and Edwin B. Lancaster.)

These men have had substantial part in developing the MRPF. Mr. Burrall is a partner in the firm of Huggins and Company, Philadelphia, consulting actuaries for the General Board of Pensions. Mr. Lancaster is an associate actuary of the Metropolitan Life Insurance Company, a fellow of the Society of Actuaries, and member of the New York Annual Conference's Board of Pensions. Mr. Hickman is vice-president and general counsel for Aluminum Company of America, member of The Methodist Church's Judicial Council, and chairman of the Committee on Reserve Pensions of the Pittsburgh Annual Conference.

Said Mr. Lancaster in an article in *The Methodist Story*, "It can be mathematically demonstrated that inflation itself does not reduce the substantial economies of a reserve pension system as compared with a paid-after-retirement system."

Also, he said, during inflationary periods the Reserve Pension System can be made to respond to the pension needs of ministers as well as the Conference Claimant System, in fact, can be much more so because of the substantially lower long-range costs.

Each conference is free, of course, to run its own program using the conference claimant system, or to change to the funded, pay-as-you-go MRPF. Transition from the old plan to the new is carefully made to protect fully each minister's pension rights, particularly in cases where he has transferred from one conference to another.

Any Annual Conference that wishes to do so may transfer its entire annuity responsibility, that would have been paid out under the Conference Claimants system to the MRPF, and set up the reserves necessary to finance it.

To do so, a fixed annuity rate would have to be adopted for funding purposes. Actuaries then would determine amount of reserves necessary to provide the agreed-upon annuity for all the men for whom the Conference is responsible. Such funding would cover their years of service up to the date of changeover. This would include the value of all pensions being paid at the date of transition as well as the value of the accrued service of active members.

To provide this total, the Conference would make a down payment of reserve funds available, and amortize the balance due over a 30-year period. While carrying these installment payments, the Conference would also pay the current nine per cent of the average salary on behalf of each of its members who had not yet retired.

Of the 100 Annual Conferences, 14 are in full transition



to MRPF, seven voted to join in 1960, and others have it under consideration. Four are in the Partial Reserve Pension Fund, and 26 have their new entrants in the fund. For these, transition is the next step.

The Board of Pensions also handles conference claimant funds for 30 conferences which are not in MRPF, and it is making the payments to ministers. This is done for any conference requesting it, and any desired communication can be sent with the check from the Board's office in Chicago. The Board can invest these funds which it holds for the Conference, but only in short term notes or the equivalent; therefore the earnings are relatively small.

Also on request, the Board will make actuarial studies for a conference so it can project its program many years in the future. Thirty-nine have been completed, with 16 more set for 1959. One study, for example, might show the probable pension load 20 years from now; another might deal with new entrants into MRPF.

Under MRPF, the minister himself pays 3 per cent of the average salary of his conference into an Income Annuity Account, and his conference contributes at least 6.3 per cent of the average salary to a Service Annuity account for him. Also, 2.4 per cent goes to the Disability Widows' and Children's Fund, and 3 per cent to the Contingent Fund for over-all support of the plan. Average salary is determined on the basis of salary of pastors in full connection and district superintendents. This is computed every two years.

Both the Income and the Service Annuity accounts draw interest and will always be held for the minister. Also, his pension is not affected by Social Security. If disabled, he immediately receives an annual disability allowance of one third the average salary of the conference. He does not have to continue paying his 3 per cent, but his Service Annuity Account goes on just the same, paid by MRPF.

## Advantages of MRPF

Pay-as-you-go plan

Interest accumulations increase pension

Top ranking investment counsel utilized

Flexible in inflationary trends

Long-range cost less than that of Current Distribution system

Board of Pensions assumes all obligations in return for payments over period of years

Careful transition from old program to MRPF

Pension program can be projected far into future

Minister can make additional contributions to increase his annuity

Receives one-third of the amount of the average annual salary of conference if disabled; does not have to continue his own contribution to pension, but church's contribution goes on just the same

Optional death benefit—widow gets annuity and lump sum from Contingent Fund. Minimum for widows and children has been doubled

Ministers who move to other conferences get benefit of any rate increase in their former conferences

Claims or liens handled by Board of Pensions

Educational benefit for children

Hospitalization and medical plans being studied.

If a retired minister enters home for the aged, whether or not it is Methodist, he loses none of his rights under MRPF. Payments are made to him alone and to no other person, agency, or institution.

If the minister dies, the 3 per cent or Income Annuity account would convert into equal amounts of income annually for his widow, plus another annuity provided by 70 per cent of his Service Annuity accumulation. She also would get a lump sum from the Contingent Fund, depending on the number of years the minister had made personal contributions. If income from these sources is less than \$600 a year, an added grant brings her pension up to that.

MRPF funds are invested by the Board of Pensions with the same diversity, skill, and safety provisions used by the big insurance companies. Actuaries set the rates, and trained counsel guides the investments. The Board's investment committee meets once each month to review holdings, approve financial statements, and other matters.

The committee has a variety of problems because of the different purposes of the funds entrusted to it. One is the need of keeping fully invested and safeguarding principal and earnings, since much of the program depends on regularity of interest credited to individual pensions.

A clearing-house system is used by the Board of Pensions to break down each minister's service record and show pension responsibility of each conference; his pension is the sum of these amounts. Records also are kept on his widow or wife, and minor children. Ministers who have moved to another conference get the benefit of any rate increases voted by former conferences.

The Board of Pensions also handles claims and liens, unpaid assessments, or proportional payment defaults.

The Optional Death Benefit gives surviving families up to 100 per cent of the conference average salary if the minister is under 55 at time of death, to 40 per cent for those between 65 and retirement. Retired ministers' families get 15 per cent of the average salary of the conference. Each child gets \$500 for each of the first four years of his education. Eleven conferences are participating, with 2,692 ministers protected.

The various annual conferences have nearly \$52.5 million in endowments which in 1958 provided income of nearly \$15 million for pensions. Any conference can (and many do) ask the Board of Pensions to administer such funds. They have come in increasing amounts from gifts, campaigns, bequests, and other sources.

In the MRPF Personal Savings program, small amounts can be saved regularly until retirement. Then, any of several plans can be selected, or the amount taken in cash. As of May 31, 1958, there were 21 active accounts amounting to \$28,249.

The Board of Pensions is carefully studying the possibility of hospitalization and medical expense coverage.

There is a Pension Fund for chaplains in the U.S. Armed Forces for whom no government pension is provided, and in institutions which the Methodist Commission on Chaplains serves. A joint Contributory Annuity Fund is available to agencies and organizations that have Methodist ministers in other than pastoral service.

Other denominations who have funded pension systems are the American Baptist Convention, the Evangelical and Reformed Church, American Lutheran Church, Evangelical Lutheran Church, the Lutheran Church—Missouri Synod, and the United Lutheran Church.

*A frank look at a  
missing section of  
the Methodist hymnal.*

# Where Are the Communion Hymns?

By Neal D. Bachman

A LOOK at *The Methodist Hymnal* of 1848 shows 21 hymns listed for the Lord's Supper. Charles Wesley wrote no less than 166. Yet in our present hymnal there are only eight communion hymns, and two of these have the same monotonous tune. They are not all truly good hymns. Why so few hymns that center in the most important act of Christian worship?

Have you, in desperation, turned to the hymns of the Passion for variety in your communion singing? Of course these are wonderfully moving hymns. They bring to our thinking the sacrifice and death of our Lord. They are well-known hymns, loved by everyone. But they are not communion hymns.

The sacrament of Holy Communion is not a night watch at the cross; it is a high act of worship and praise in spiritual fellowship with the risen Christ. True, there are elements of remembrance present; but there is also forgiveness, cleansing, and joy. The Sacrament rises to a climax in the ancient paean of praise—the Gloria in Excelsis.

The Passion hymns were not written for the communion service, and we do our congregations an injustice when we use them as regular fare at the Lord's Supper. We do not sing Christmas carols in Lent. Why should it be necessary for us to need to sing Passion hymns at the Lord's Supper? They do not interpret the meaning of the Sacrament; and one purpose of the hymn is to teach.

*Come, sinners, to the gospel feast,  
Let every soul be Jesus' guest...*

With these words, Charles Wesley taught to all the wideness of God's mercy and opposed the Calvinistic doctrine of election. His people could not read theology, but they could sing of God's redemption—

*O Love divine, what hast thou done!  
The incarnate God hath died for me!  
The Father's co-eternal Son  
Bore all my sins upon the tree!  
The Son of God for me hath died:  
My Lord, my Love, is crucified.*



Neal D. Bachman is pastor, the Trinity Methodist Church, Havertown, Pa.

Beautiful and moving as such a hymn certainly is, it was not meant to be a hymn to be sung at the Lord's Supper. Yet that is the use to which it is most often put.

In many congregations the beautiful hymn, *Break Thou the bread of life*, is a standing hymn of communion Sunday. This is a hymn about the Holy Scriptures, not about communion. The misuse of this hymn reflects the lack of sensitivity on the part of the pastor who hasn't read beyond the first line of the hymn. Yet I have even heard a symphony orchestra play this hymn as background music for the Upper Room scene of the Passion play.

Perhaps the happiest and most graceful way out of this unfortunate predicament would be for someone to write a good communion hymn to be used to this tune.

To be sure, we do have a great heritage of hymns written expressly for the communion service. All are not Wesley's, but many are. They can help the worshiper comprehend in some measure the meaning of this high hour. From older editions of *The Methodist Hymnal* we

might take such helpful hymns as the following:

*Jesus, at whose supreme command,  
We now approach to God,  
Before us in thy vesture stand,  
Thy vesture dipped in blood.*

*Now, Saviour, now thyself reveal,  
And make thy nature known;  
Affix thy blessed Spirit's seal,  
And stamp us for thine own.*

*The tokens of thy dying love,  
O let us all receive,  
And feel the quick'ning Spirit move,  
And sensibly believe.*

*The cup of blessing, blest by thee,  
Let it thy blood impart;  
The bread thy mystic body be,  
To cheer each languid heart.*

*The living bread sent down from heaven,  
In us vouchsafe to be:  
Thy flesh for all the world is given,  
And all may live by thee.*

Does not this hymn create a sense of awe and reverence as we approach the Lord's Table? We come to the communion table in answer to the invitation of Christ himself. A very real sense of the Presence is expressed also in these comforting and helpful words from another hymn:

*Jesus, we thus obey  
Thy last and kindest word;  
Here in thine own appointed way,  
We come to meet our Lord.*

*The way thou hast enjoined,  
Thou wilt therein appear;  
We come with confidence to find  
Thy special presence here.*

*Whate'er the Almighty can  
To pardoned sinners give,  
The fulness of our God made man,  
We here with Christ receive.*

The joy that is ours in keeping Holy Communion is nothing compared with that day when we shall feast with our Lord in Paradise. The Sacrament is but a foretaste of that true joy. This is echoed in the hymn:

*O what delight is this,  
Which now in Christ we know,—  
An earnest of our glorious bliss,  
Our heaven begun below!*

*When He the table spreads,  
How royal is the cheer;  
With rapture we lift up our heads,  
And own that God is here.*

*The Lamb for sinners slain,  
Who died to die no more,  
Let all the ransomed sons of men,  
With all his hosts, adore.*

*Let earth and heaven be joined,  
His glories to display,  
And hymn the Saviour of mankind  
In one eternal day.*

These are but a few. There are many others that would add greatly to our worship. Perhaps some editing would need to be done. But this certainly has precedent, too. We ought to put into use again our communion hymns so that they once more may become an established part of our Communion and of the worship of our church.

# Counselor at Work

**His question: "Is suicide the best way out for me?"**

AT 11:30 one night I was awakened by a phone call. The caller introduced himself as Michael James and said he knew I did not know him. He then asked if he might come over on an important mission. I agreed, giving him directions from the restaurant where he was calling, and he said he would be over shortly.

I hurriedly dressed and turned on the kitchen and porch lights. I decided to talk to my visitor in the kitchen, since it would be less exposed to public view than the living room. The study was quite cluttered. Not knowing what the man would be seeking from me, I simply awaited his arrival.

A slender, casually dressed young man in his middle twenties, he seemed quite calm and poised. Our conversation began:

*Michael.* I'm sorry to get you out of bed this time of night, but I had to have someone to talk to. *(We sat down at the kitchen table together.)* I'm thinking about killing myself.

*Pastor.* You are?

*Michael.* Yes. I am going to stuff the exhaust pipe of the car and then go to sleep. It would be that easy. I'm in such a mess that I don't see any other way out.

*Pastor.* Would you like to tell me about it?

*Michael.* Well, I don't even know where to begin. You see, my mother lives here in town. Do you know the Roses?

*Pastor.* No, I don't.

*Michael.* Well, Mrs. Rose is my mother, but nobody knows it around here except her and me. I was born before she was married, so she gave me to another family to bring up. The man she's married to now just thinks I'm a friend of the family. It makes it tough sometimes because I'd like to give some brotherly advice to my mom's kids, but I can't. They do let me park the car in the yard and sleep in it when I've no place else to go. That's what I've been doing the past three weeks, I've been out of work that long. And today I got a letter from my wife in Northtown that she and the kids are being evicted from their apartment.

*Pastor.* Your wife is being evicted?

*Michael.* Yes. She's been living with

her mother. But it's just a small apartment, and we have four kids already, with another one on the way. She has no money to rent another place. She wants me to send her some money, but I don't have any either.

*Pastor.* What do you propose to do about this situation?

*Michael.* I don't know. That's why I came here. What do you think I ought to do?

*Pastor.* What do you think?

*Michael.* The only way I could get any money would be to steal it. I know it's wrong; you don't have to tell me that. But I've stolen before. Right now I'm on probation.

I served time in reform school when I was a kid. My stepmother put me there because I kept running away from home. Boy, that's one thing I'll never do to my kids. The only thing you learn in reform school is how to be worse than you already are.

After I got out of reform school, I got married and went down to live on the Cape. My stepmother owns about a half million dollars worth of real estate down there, and we lived in one of her cottages. I had a good job driving a truck, but I fell off the back of the truck and broke my ankle, so that ended the job.

By that time we had two children, so when the kids began to get hungry, I broke into a store, cast and all, and brought home some canned goods and a radio. I shouldn't have taken the radio because the cops caught me with it the very next day. I was going to sell it, but they caught me before I had a chance.

The judge spoke to my stepmother about supporting us a while, but she said we were living in her cottage rent-free and that was all she was going to do for us. But she did find me a job in Central City as janitor of one of her apartment houses. But the job didn't pay enough to live on, so we moved up to Stateville. I got a job at a filling station, but one day some tools turned up missing, and since I was the newest man, they blamed me and I got fired.

Then I got a job at another station and, finally, I took over the station myself. But I hired a night man who short-changed me, and he skipped out owing me eighty dollars. I had to get the money to pay the company, so my brother-in-law and I got the bright idea of stealing it. But we got caught, and I got put on probation again.

Then we moved down to Marshall-



town, and I got a job as a mechanic. By that time I had four kids, and I was always having to draw advances against my salary. So one day, the boss told me, "No more advances." I got mad and stole some tools and sold them. I wound up in jail for six months for that, and my wife had to go home to her mother's in Northtown. I got out of jail two months ago and got another mechanic's job. And I made a down payment on a car to run around in. I've been going around with this girl for quite a while, and I spent a lot of money on her. So I got too broke to even buy gas.

Then, three weeks ago, the boss told me to drive this brand new Chevrolet over to the new owner. So I went off the deep end. Instead of taking it to the owner, I picked up my girl friend, and we drove over to Vernon and back. We spent about three hours running around, and the owner was pretty sore when the car arrived.

I got fired, and they tried to make me pay for a dent in the hood, but I didn't have any money to pay for it, so they let it go. But I haven't been able to meet the payments on my car, and the finance company has been looking for me to repossess it, so you can see what a mess I'm in. What do you think I ought to do?

*Pastor.* Is there anything you think that you ought to do?

*Michael.* Well, the only thing I can think of is to sell the car and hitch-hike to Northtown. I sure miss my kids. And I've done a lot of bad things to my wife. I've stepped out on her again and again. She's always taken me back, but I don't know whether she will this time or not. I told her I had broken off with this girl, but I really hadn't. I really don't deserve a girl like my wife; she's stuck by me through thick and thin, and I've let her down again and again. And she's



had a lot of tough breaks. Do you remember about a year ago when this sex maniac raped a housewife in Marshalltown?

*Pastor.* Yes.

*Michael.* That was my wife he raped. It took her a long time to recover from it. You see, my wife doesn't enjoy sex very much. Once in a great while, she likes it. But I like my sex, so when she won't give it to me, I go looking somewhere else. *(Pause.)*

It's funny—my coming here, I mean. I haven't been to church in years, but when I get in trouble, I always go to a church or a minister. When I was 13, I ran away from home and wandered over every one of the 48 states. And, you know, for four years, I never missed one Sunday going to church. I got in the habit and really enjoyed it. But after I got married, my wife never had gone to church, and we never got started going. We always thought we'd start, but we never did. I wish we could get started, though; it'd do us both good. *(Pause.)*

I think that's what I ought to do; I ought to go to Northtown. Surely I could get a job somewhere in the area.

You know, I've always wished that I had a father. When I was growing up, I always wanted someone to look up to and guide me, but there never was anyone.

*Pastor.* You feel you have no one to advise you?

*Michael.* That's right; I don't have a friend in the world. *(Pause.)* You know, I think that's what I'll do. I'll sell the car and go to Northtown and get me a job. You know, I've always had this jerky confidence in myself. I really think I could make good if I started all over again. You know, I was considering stealing \$150 dollars tonight. Then I got the idea of committing suicide. I'm not afraid to die; the best friend I have is the Man Upstairs. But then, something told me I should talk to a minister first. I don't know why, but I'm glad I did. I guess I would be nuts to leave my kids without a father.

*Pastor.* You know what it's like to be without a father don't you?

*Michael.* Yes; it's no picnic. And I owe it to my wife to straighten up and fly right. She's too good for me; she's always been too good for me. I'm going to try to treat her right from now on, if she'll take me back. You know, today is my 25th birthday. I'm going to try to do things differently from now on. Well, I don't want to take any more of your time. You've helped me a lot. *(He extended his hand, and we shook hands warmly.)* Thanks a lot for everything—for listening.

*Pastor.* You're welcome, and I hope you will get your family started to church. It will do you all a lot of good.

*Michael.* I know it will. Good night.

## PASTOR'S COMMENTS

This interview consisted mostly of one man pouring out his troubles to another. Perhaps it came close to the essence of true counseling, for I definitely felt there was a Third Party present. The young man was almost amoral in his approach to life, and he might have committed suicide if he had not talked to me, but it seems unlikely. He himself came up with a new course of action, and although I did provide a listening-post, the decision to do something else was too easily reached for a person who was seriously contemplating suicide.

Somehow I had the feeling that this sort of interview had taken place several times in the counselee's life; I suspect that he seeks out ministers at critical times for just this sort of counseling. Whether the decision reached is the usual one is hard to say, but I suspect it is. The counselee implied that he had made previous "new" starts. His initial enthusiasm apparently wears off very quickly, and he slips back into the old behavior patterns. Based on this he doesn't seem too hopeful to me.

The counselee announced his intention of killing himself in such a matter-of-fact way that I was taken aback. The response "You are?" was more of a reflex action than an appropriate counseling response. Early in the interview, when the conversation turned to money and the counselee's dire need of it, I felt I was about to be asked for a "touch." I may have been a bit abrupt at this point in tossing the ball back to him and insisting that he run with it, but I had no money to give him and it was unlikely that it would help.

As for the rest of the interview, my responses were so infrequent that it's difficult to criticize them. All in all, it seemed like a better than average interview under the circumstances, but the chance of giving further help is slight.

## PAUL E. JOHNSON

### Comments . . .

*(Professor of psychology and pastoral counseling, Boston University School of Theology)*

SINCE the pastor was awakened late at night and put to no little inconvenience, it would be strange if he did not have some hostility, at least at the unconscious level. Was he aware of it at all? At least he was gracious to receive and listen for about an hour. He did make a sacrifice to give the young man so much of himself at this time, and the young man must have felt that he had a good listener.

However, the extent of the counselee's needs as he presented them is quite overwhelming. How could the pastor possibly meet all of them in the limits of this hour? Sensing this, he was cautious, and

he put the responsibility on his visitor.

This he had not been able to do in the past; was there much hope he would this time? The pastor's answer was "No." How much more would he have to give to reclaim the young man to a growing and responsible Christian life?

He came to the pastor to claim some outgoing love and fathering, some accepting and sharing of his responsibility. But this looked like a rather impossible task, beyond the call of duty and reason. So the pastor kindly but firmly, declined to become involved. He listened, and asked what he was going to do about it. As a Christian minister, shouldn't he have offered more?

Actually the visitor did not come right out and ask the pastor for anything, but his need implied he was willing to be helped further than the pastor offered. He set limits on his responsibility so well that he was not involved and had no responsibility for the man's soul beyond the listening of one hour.

What more might he have done? To give money would be doubtful, as the pastor says. To invite him to stay over night might lead to a robbery in the parsonage, but it might give him a home for a night with a sense of someone who cares. To invite him back for breakfast or to see the pastor again at 9 o'clock in the morning might be a way to say, "I don't see the answer, but if you want to come again and let us search together, I am willing."

He would not come again, for he was not invited. The pastor had asked him for nothing, and he asked the pastor for nothing but one hour. This is a transient relationship and to make it more is a large order. To do so might be to become involved in a long and costly rehabilitation. If the pastor should choose the costly way, what would he have to do, and what might be the outcome?

## Report Your Calls

Ministers are invited to submit reports of actual pastoral interviews for evaluation to the Editor, the CHRISTIAN ADVOCATE, 740 N. Rush St., Chicago 11, Ill. All real names and material that might tend to identify them should be changed.

In preparing manuscripts, it is requested that you indicate the type of call you consider this to be; give a brief description of the person counseled and your knowledge of that person before the interview; give, as you remember it, a verbatim report of the call in the form of dialogue; and raise questions and indicate points where you need help.—Eds.

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## For Mrs. Preacher



SOME of the "Marys" of the parsonage world have been disturbed by "Martha's" signature at the end of our "For 'Mrs. Preacher'" column. In self-defense, then, I am forced to explain that "Martha" was chosen instead of "Mary" because a job needed to be done—deadlines, you know—and it was considered best to ask a busy person.

Many ministers' wives, it appears, think of themselves as "Marys" and feel put upon that circumstances have forced them into "Martha" bit parts instead of the "Mary" roles their talents call for.

Writes one correspondent: "Most of us feel that we are predominantly 'Marys' and that our lives suffer most severely in areas of spiritual nourishment. Our inner condition is so often the victim of outside pressures." Here the original Martha might have answered that this puts the poor victims in the same class with everyone else!

Martha, in the book of Luke, as the Rev. C. E. Wilcox of Odessa, Del., points out to us, is shown as a practical and very busy person, and so she usually is received. But, too often, because of this practicality, her life is believed to have been without spiritual depth. This could not be farther from the truth.

Let's examine her conversation with Jesus. (John 11.) It was Martha who went out to meet Jesus at the time of Lazarus' death, while Mary stayed at home and wept.

In his conversation with Martha (John 11:20-27), Jesus talks as he would to an advanced and able disciple. Martha must not, therefore, have been as bound by the kitchen, at least in her thinking, as she often has been pictured.

Martha's reaction to Jesus' comments about Lazarus shows as much or perhaps more understanding of what Jesus was saying than was displayed by Thomas, who said, "Let us also go, that we may die with him." (John 11:16.) Martha's answer was, "And even now I know that whatever you ask from God, God will give you." (John 11:22.)

Jesus saw her faith, and gave support to her soaring spirit when he said, "Your brother will rise again." (John 11:23.) He was purposely vague, testing her

wings. And Jesus said, "I am the resurrection and the life..." (John 11:25-26).

These two verses teach what is worthy of only the most adept disciple—teaching which few through the centuries have understood fully. This was teaching for a mature and very wise student—not the instruction reserved for one who tended only to material things. But isn't it possible for a good cook to bake a fine pie and also keep a watchful eye on the pot on the back of the stove?

Martha worshiped like a seraph with the wide-spread wings of faith and love. Mary worshiped at Jesus' feet like a cherub with the folded wings of grief and love. She was always at his feet. Luke shows her sitting there, learning. In the next chapter John shows her anointing Jesus' feet and wiping them with her hair. She is quoted in one short sentence—a repetition of Martha's words to Jesus. (John 11:32.) She said little; she was eloquent in tears, and they were answered by Jesus with his own tears: *Jesus wept* (John 11:35).

At Lazarus' death Mary's grief and love sought nothing but the protection of Jesus' presence. Martha's powered her mind and will to the unlimited reaches of Christ and his miracles. Perhaps Mary was not ready for more; Martha was. In all things Mary was young; Martha was mature—possibly among the most mature of those whom Jesus knew.

In the life of Martha we see a woman—a woman with a kitchen and household cares—but a woman who, in spite of these or aided by them, is advancing in spiritual understanding. Isn't she, of the two sisters, the one to whom to turn?

There is much to be done in the world, and there is work for everyone. If it isn't cut out for us, we must go out and find it. Because she is busy is no reason to assume that Martha or the minister's wife spends less rather than more time in spiritual pursuits.

Even the lady of complete leisure must plan her day in order to include time for meditation. Like the busy minister's wife, she too must take care that the world does not rob her of the hour which she would perfect that she might give it to the Master.

—MARTHA

**Interpreting Protestantism to Catholics**, by Walter R. Clyde. Westminster Press, 160 pp., \$3.

*Reviewer: KENDIG BRUBAKER CULLY is professor of religious education, Seabury Western Theological Seminary, Evanston, Ill.*

In our society, people of all kinds mingle together constantly. Religiously there is not so free a mixing and sharing as one might imagine in the light of social and economic admixtures. The result is that people know much about one another's beliefs and practices in almost every area except religion.

One result of the lack of communication between Roman Catholics and Protestants is likely to be misunderstanding. The author of this book has written calmly and objectively in an effort to look realistically at the real differences between the two Christian traditions.

The result is a most discerning and helpful book. If read and used it will help Roman Catholics to get a more adequate perspective on their Protestant neighbors—and vice versa—regarding views on the Bible, the Church, salvation, worship, the Christian life, marriage, education, and history.

Frankly elementary, the book achieves what the author sets out to do—involve two traditions in dialogue so that each can know a little more about the other, thus eliminating at least some of the tension arising from ignorance and misunderstanding.

**Who Live in Shadow**, by John M. Murtagh and Sara Harris. McGraw-Hill, 207 pp., \$4.50.

*Reviewer: FRED R. ZEPP, Managing editor, TOGETHER.*

This book raises an important question: Is it true, as some critics claim, that our churches are neglecting the plight of those most in need of spiritual help—specifically, such social outcasts as drug addicts?

The authors know their field. Judge Murtagh is New York City's chief magistrate; Miss Harris is a writer trained in sociology. They take us on a shocking tour through the world of the addict and the criminals who prey on him. They show us how the government's strict policy of imprisonment for offenders appears to be failing. And finally, urging what they feel is a more enlightened program, they plead with the Church to open its doors—and heart—to addicts, who almost universally have no one to turn to save other addicts.

As they see it, our churches must take the lead in awakening the public to the scope of the now largely ignored problem—and in campaigning for more humane legislation. "The hands that are held out to addicts are so few," they add, "that they become dependent on any that

are. Thus, some addicts who begin coming to church out of no more than their need for comradeship may eventually acquire faith and belief."

**Faith and Community**, by Clyde A. Holbrook. Harper & Bros., 159 pp., \$3.

*Reviewer: S. PAUL SCHILLING, professor of systematic theology, Boston University School of Theology.*

According to this compact, clearly written volume, "radical faith" is not a way of knowing God or a hypothesis about life's significance, but a mode of personal existence. It is commitment in repeated decisions to the Reality who has made himself known to our deepest selves through Christ, nature, society, and our own inner struggles.

From this existentialist perspective, the author develops the meaning of faith and some of its ethical implications. So understood, the good life consists not in following rules deduced from universal principles, but in "living outward from a new center of being."

proves, is not utterly different from the application of principles to particular situations, which he rejects.

On what basis does the Christian make his day-by-day decisions? How do we translate love-in-community into specific action? What does justice mean concretely? Possibly these last questions lie outside the author's intention, but some serious consideration of them would have made his searching discussions even more relevant.

**The Christ of the Earliest Christians** by William M. Ramsey. John Knox Press, 163 pp., \$3.

*Reviewer: WILFORD C. WESTENBERGER, pastor of the Methodist Church, Tullahoma, Tenn.*

The author of this book seeks to get behind the time of the New Testament writings and ascertain what was the basic content of the faith and preaching of the Christians who lived between the time of the Resurrection and the earliest New Testament writings.

## Books of interest to pastors

Thoughtful pastors will be grateful for many penetrating insights. There is an illuminating chapter on the meaning of Christ for faith, as our supreme revelation of God and man.

The inadequacies of ethical systems which ignore the religious perspective and the character of ultimate reality are convincingly exposed. No view which makes law or obligation primary can provide sufficient motivation or deal helpfully with moral failure. Christian morality is vividly portrayed as our grateful, obedient response to what God is, has done, and is doing for our sustenance and redemption.

The importance in competing ethical systems of differing presuppositions as to what is supremely worthwhile is cogently shown. Community is presented not as an abstraction, but as God's way of creating, sustaining, judging, and redeeming his creation on three levels—nature, society, and personal encounter.

It is not clear that the "dynamic claims of personal existence" require the surrender of all universal principles. What is good for me can hardly be completely unrelated to what is good for others. Must principles always be applied woodenly or legalistically? The use of "middle axioms," which Holbrook ap-

He has based his findings upon the accuracy of Luke as a historian and the *Acts of the Apostles* as the earliest answer to the content of this message. By comparing the basic ideas in the sermons of Peter, Stephen, Paul, and the four Gospels, he finds five general concepts present in all. These basic concepts, the author contends, are reaffirmed and amplified in the letters of the Apostle Paul and in the Gospels, but the general body of faith is the same. This is derived from the basic core of the earliest message.

The five general ideas are: Jesus, the Messiah of Jewish expectation; Jesus, the fulfiller of the Old Testament; Jesus, a man on earth; Jesus, the risen and exalted one; Jesus, a living and present power. From the point of view of the accuracy of Luke as a historian, it would seem that the earliest body of Christian faith must have contained these elements. This leads to the assumption that the earliest preaching was what we would call theological rather than ethical.

This causes us to ask ourselves a question. Are we to present the Gospel in terms of the needs it met in its day, or are we to go to the Gospel with the needs of our day seeking some ancient light on present problems? The problems of the first century A.D. may be



the same as ours; again they may not. The author has demonstrated his thesis well.

**The Index**, by Donald E. Bodley. Religious Publications, Inc. \$1.50.

*Reviewer:* R. BENJAMIN GARRISON, minister, First Methodist Church, Bloomington, Ind.

This is a correlated listing of scriptural quotations, allusions, and images as found in the Bible, *The Book of Worship*, and *The Methodist Hymnal*.

The only way to test it adequately would be to use it in planning (with Protestant passion) the year's preaching, in selecting (with Free Church catholicity) appropriate liturgical materials, and in choosing (with Wesleyan zeal) corresponding hymns—and then to employ it again and again for an entire year. Editorial deadlines for reviews made this impossible.

I did spot-check, however, and find

that this is one religious publication which can fairly be described as "handy." It ranges, alphabetically, from "ambition" to "zeal" and, in breadth of subject, from "angels" to "drunkenness."

Taking the first named (ambition) as an example, one finds listed under that category a series of key numbers. Opposite those numbers, later in the index, the reader is referred to (1) Col. 3:1-4 ("If then you have been raised with Christ, seek the things that are above. . ."), (2) the subject: "Risen with Christ," (3) the "Key Idea," "God's Will," (4) the fact that this passage is used on pages 77 and 178 of *The Book of Worship*, and (5) hymn 225, "Take my life . . ."

In addition the scriptural index originally prepared for McCutchan's *Our Hymnody* is reproduced.

The danger in all this is that the busy pastor may not make the effort to become saturated in the Scriptures themselves, to make firsthand discovery of *The Book*

of *Worship's* treasures for private and public prayer, or to company personally with the hymnal's troubadours. It would be better to be on such friendly terms with these materials that one would know, without consulting an index, that the first words spoken of Paul after his conversion are embedded in hymn No. 303 (a fact which is not supplied by this *Index*). It is the same danger as that of using *Bartlett's Quotations* to the exclusion of the literature from which they are drawn.

**Sermons Preached in a University Church**, by George Arthur Buttrick. Abingdon Press, 222 pp., \$3.75.

*Reviewer:* RAYMOND H. KIRK is pastor of The Community Methodist Church, Winthrop Harbor, Ill.

The author is well known for his previous books, which include *Prayer, Christ and Man's Dilemma, Faith and Education*, and *So We Believe, So We Pray*. Those who have read these will look to Dr. Buttrick and expect first-rate sermons from his current work. They will not be disappointed.

Dr. Buttrick is one of the few American preachers who does not flee from the apparent meaninglessness of our current world. And to the university students who are groping with this problem and seeking a purpose and meaning in life, Dr. Buttrick proclaims the biblical message.

He is well aware of the difficulty of printing sermons, and informs us in his preface that "all [sermons] will have a particular congregation in a particular crux in history." Although these 26 sermons were delivered to a university congregation, they deal with questions with which everyone is concerned.

The answers to these questions are proclaimed by one of America's leading preachers who is also a first-rate theologian. Dr. Buttrick is aware of the contemporary movements in the theological world and his sermons reflect this awareness of the vital issues involved. For the preacher who is concerned with speaking on the vital issues of life in a language that is comprehensible today, this book is a "must."

These sermons represent biblical preaching. They are not an exegesis of the text in the ordinary method of expounding a few verses of Scripture; instead, in these sermons, the entire biblical message is thrown upon one special problem.

Those who have read earlier books by Dr. Buttrick and were impressed by his style as well as his message will find this book meets their expectations. He retains his poetic imaginative skill and conveys tremendous insights through moving, descriptive imagery. As always his material represents a wide range of sources.

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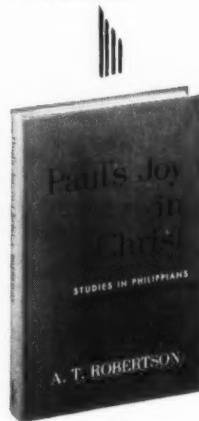
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# OPEN Forum

## Our Appointive System

EDITOR: Harold R. Nelson's article, *Shall We Have a Called Ministry* [July, p. 12] prompts some questions:

Wouldn't the plan emphasize a congregation-directed ministry? Wouldn't some men be bypassed because they are not on the "theological band wagon"? Wouldn't the necessity of being well liked, in order to provide family security, tend to make a pastor think twice before criticizing popular fads in his congregation? Wouldn't the likes and dislikes of his congregation affect his freedom to speak openly?

What would the call system do to the older preachers? In fact, what would it do to the fellowship of all preachers under our system?

JOHN H. CURTIS

Peoria, Ill.

EDITOR: Evidently, Brother Nelson never sat in the cabinet making appointment. His program would work for the popular, younger brothers, but what about the less popular and effective older brothers?

G. F. HUBBARTT

Retired Minister  
Warren, Ind.

EDITOR: Could it be that those in small communities need leadership? Is there any dedicated minister whose ability exceeds the demands made by any church? Must a church, or a minister, always be comfortable? Are bishops and district superintendents conniving persons, or more conniving than the minister who feels the tug of his purse strings?

Could Mr. Nelson be happier in a Congregational or Baptist church?

DAVID W. POLHEMUS

Office of the Chaplain,  
Seventh Artillery  
Tappan, N.Y.

EDITOR: The "called" ministry may be on the way in, but most of us ministers feel that we were called of God, not men. This is rough work for one who has not been called that way.

R. W. BLANCHARD

Collier's Methodist Church  
Lenoir, N.C.

EDITOR: If there are churches allowed to pick and choose their pastors, all churches should have the same opportunity. We are a church that has built its strength, at least in part, on the ap-

pointive system. We ought not lose this unique part of our Methodist tradition.

I. MELVILLE WOHRLEY

First Methodist Church  
Galena, Kans.

EDITOR: A veteran district superintendent once told me that everyone has a different opinion about every appointment. The bishop sees it one way, the superintendent another. The pastor being moved, and the new man coming in have differing views.

The amazing thing is, however, that over the years the Methodist appointive system works to give every minister a

chance to make the best use of his talents, and gives each church a variety of ministers, to strengthen the church's work.

J. C. MONTGOMERY, JR.

First Methodist Church  
Sikeston, Mo.

## On Being Married to a Minister

EDITOR: We are engaged, at Boston University School of Theology, in a research project concerning the minister's wife. We are trying to determine some of the relationships between home and family life and the husband's involvement in his vocation as a minister.

We wish to invite ministers' wives to write us about the effects of the ministry on family life, and of the personal feelings—joys, satisfactions, problems, and frustrations involved in sharing one's life with a minister.

WILLIAM DOUGLAS

Box 16  
745 Commonwealth Ave.  
Boston 15, Mass.



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## PREVIEW

For November

The Council of Bishops has called upon local churches to observe the week beginning December 27 as the 175th Anniversary of the organization of The Methodist Church in the United States, and throughout the land churches are planning appropriate ceremonies.

The November issue of *Together* comes as a timely aid for this observance. It will offer 128 pages commemorating the breath-taking sweep of Methodism's 175 years. Among the special features are:

#### THE THREE ROOTS OF METHODISM by Elmer T. Clark

When did Methodist work start in America? Where? Who started it? In 1916 a General Conference Commission did extensive research, but left these fascinating questions unanswered. Here the Executive Secretary of the American Association of Methodist Historical Societies reviews the facts—and leaves the answers up to the reader.

#### AND SO, THE METHODIST CHURCH STARTS

Methodist historian and journalist Jacob Simpson Payton traces the Methodist movement from Colonial times to the early days of westward settlement. Eight original water-color paintings by *Together* Art Editor Floyd Johnson bring significant events to life.

Some of these paintings are in a set of 12 slides of historical paintings by Mr. Johnson obtainable for Anniversary observances. (Order from *Together*.)

#### HOW METHODISM GREW UP By Hartzell Spence

Methodism's youthful vigor gave it special appeal in a new and growing

nation. Now the church faces the challenge of a modern, urban civilization. A Methodist minister's son traces the mission of Methodism from the Christmas Conference to the demands of tomorrow.

#### LET US REMEMBER, LET US REJOICE! By John O. Gross

The author is chairman of a joint committee from the Board of Education and the Board of Evangelism to set forth suggested ways for local churches to observe the 175th Anniversary. Here he describes historical materials that are available for special programs and pageants and takes a prideful backward look at the development of the work of men, women, and youth in The Methodist Church.

#### METHODIST AMERICANA: A GUIDE FOR TOURISTS

An 8-page foldout map in color pinpoints Methodism's shrines, historic sites, and 40 Methodist places of interest across the United States.

#### HIS MOTHER CALLED HIM 'JACKIE'

Number six in *Together's* series on "People Called Methodists" is a warmly human picture of the founder of Methodism himself—John Wesley, born June 17, 1703.

#### ASBURY IN ANECDOTE Compiled by Frederick A. Norwood

Bits from Francis Asbury's Journal and other sources light up the human qualities of Methodism's first bishop, the man who did more than any other to advance Christianity in the Western Hemisphere.

#### WHAT DO METHODISTS BELIEVE? By Ralph W. Sockman

A distinguished Methodist minister, known to millions through his radio sermons, reviews some characteristic beliefs of Methodists in an outstanding Reader's Choice article.

#### A HYMN FOR SUCH A TIME . . .

*Together's* readers were invited to write a hymn that would commemorate Methodism's 175 years and could be sung to the familiar Mendelssohn-Bartholdy air we know best as the tune for "Hark! the Herald Angels Sing."

From 944 readers came more than 1,000 entries. The winning hymn, selected from them, not only commemorates Methodism's Anniversary—it's singable, inspiring, and timeless.

. . . And in most of *Together's* 23 Area Supplements considerable space will be devoted to the Anniversary and the history of Methodism in their areas.



# NEWS and trends

## RELEASE NEWSPAPER RECORD OF RACIAL VIOLENCE

A new compilation of newspaper clippings reviews racial violence, reprisal, and intimidation in 11 Southern states in the period 1955 to 1959. It is published jointly by the American Friends Service Committee's Southeastern office, the National Council of Churches' department of racial and cultural relations, and the Southern Regional Council.

Their report documents 530 specific actions by individual groups (sometimes mobs) in bitter and defiant protest against a new order of race relations brought about by the Supreme Court's desegregation decisions. There are 95 cases dealing with reprisals, many of which involved hundreds of people such as the voting purges in Louisiana where names of thousands of Negroes were reported removed from registration lists.

Beatings, threats, murder, dynamiting, parades, cross burnings, and anonymous calls, have been directed at Negroes as well as white persons who have defied local customs in their behalf. It is an ugly record, but the agencies which co-operated in the report found that a parallel record could be given of the patience, responsibility, courage, and goodwill of both whites and Negroes.

The report mentions several instances involving Methodist ministers, churches, or persons caught in this angry, violent whirlpool of inflamed hatred.

In June of 1955, the Rev. Roy Delamotte, who is white, was not accepted by any Mississippi congregation after protesting continued segregation. In the same year, the Rev. John Murry, also a Methodist, transferred from his church in South Carolina because some of his parishioners protested his opposing economic sanctions against Negroes with integrationist views.

In July and September of 1956, Methodist officials were forced to remove a group of young white and Negro church workers from the campus at Mather Academy, Camden, S.C., after receiving threats that the building would be destroyed. Earlier, a cross had been burned.

In June, 1957, the Rev. Dan Whitsett, a Methodist minister, reported a death threat made against the family of a young minister who kicked over a KKK cross.

In September, 1957 the Rev. J. W. Bonner, Negro Methodist minister in Montgomery, reported two shots fired

into his car, which contained "six or seven white people." Mr. Bonner was one of 90 Negroes charged with violating Alabama's anti-boycott law.

In December, the Rev. Glenn Smiley, field secretary, Fellowship of Reconciliation, charged that Birmingham police detained him against his will, fingerprinted and photographed him, took personal papers without a warrant, and accused him of "trying to create a boycott."

### Need Bishops' Backing Before Taking Stand on Race Issue

Ministers who take a stand on race relations and other controversial issues should have the backing of their bishops. That was the opinion of four bishops participating in a panel discussion at the Methodist Conference on Human Relations at Dallas.

The panelists added, however, that the pastor should exercise wisdom and common sense, always striving to lead rather than drive his congregation.

Panel participants were Bishops Matthew C. Clair, Jr., of the St. Louis Area, Nolan B. Harmon, of the Charlotte Area, William C. Martin, of the Dallas-Ft. Worth Area, and Lloyd C. Wicke, of the Pittsburgh Area.

The discussion brought out that the Central Jurisdiction existed in effect before the Methodist union of 1939 inasmuch as there were 19 Negro annual conferences in the Methodist Episcopal Church.

It also brought out that Negro bishops were not willing to abolish the Central Jurisdiction at this time; that transferring of Negro churches to conferences of other jurisdictions caused serious administrative problems for the remaining churches; and that the General Conference cannot abolish the Central Jurisdiction or any other part of the Jurisdictional structure without first amending the constitution, and obtaining ratification of same by a vote in every annual conference.

"God is a universal, righteous, loving Father with all men standing equally before his judgment and mercy," said a statement adopted unanimously at the closing session of the conference.

"Prejudice against persons because of their race is rebellion against God as he is revealed in Christ."

The statement saw "manifestations

that the Christian consciences of Methodists have been stimulated, and there is a growing expectancy of progress in human understanding."

It listed four areas of Methodist concern and said of each:

**Housing**—"Restrictive housing on the basis of race violates Christian principles."

**Education**—"We must encourage the translation of the Christian imperative and the legal decisions into practices."

**Employment**—"The right to a fair and equal opportunity for all to earn an adequate livelihood is basic in a Christian democracy."

**Church**—"It 'should stand continuously ahead of our communities. . . . The freedom of the responsible pulpit is a precious heritage. Tension is often a prelude to progress, and love is a sufficient solvent for controversy.'"

### WCC Committee Acts on Merger Idea

The Eastern Orthodox Church is credited by Dr. W. A. Visser 't Hooft, World Council of Churches general secretary, as first to propose a permanent ecumenical council.

This action in 1919 broke ground for the ecumenical idea and pioneered for forming of the present-day World Council, he said at the recent WCC Central Committee meeting in Rhodes, Greece.

Though the committee had made no formal comment when Pope John announced his ecumenical council, it revealed that developments would be followed with interest.

In other statements and actions:

- The Commission of the Churches on International Affairs pleaded that outer space be under international rule.

- The Moscow Patriarchate sent a message urging Christians to stand above political contradictions of our time. Attending the meeting were two official observers from the Russian Orthodox Church, which is not a WCC member.

Closer relationship between the WCC and Christian churches in Communist countries was forecast by Dr. Visser 't Hooft, who revealed that council leaders will visit Moscow in December.

- The Central Committee reaffirmed its stand that abolition of war should be the real goal of moves to limit nuclear tests.

- The Committee approved a proposed constitution which would bring the In-

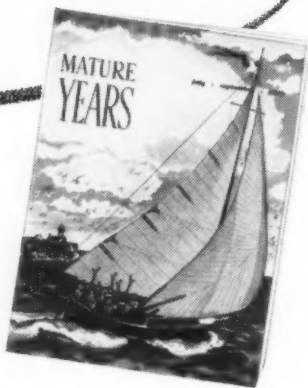
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ternational Missionary Council into the WCC. It calls for establishment of a Commission of World Mission and Evangelism within the WCC with which IMC members would be affiliated.

Eastern Orthodoxy opposed the proposed merger, and urged the WCC to remain "what it is—a council of churches."

• Archbishop Iakovos, leader of the Greek Orthodox Archdiocese of North and South America, was elected one of the six co-presidents of the WCC to fill a vacancy left by the death of Greek Orthodox Archbishop Michael.

### Teamsters Offer Rejected

Service employees of The Methodist Publishing House in Nashville have rejected, 44 to 36, a bid of the Teamsters Union, Local 327, to become their bargaining agent. Eight votes for rejection were challenged by the union and were not counted.

The MPH agreed to a "consent election," but, because the union was cited by the McClellan Committee for crimes of violence, fought the move on the grounds that a "moral issue was involved."

MPH views the result as an endorsement of employment conditions.

### Would Split Youth Groups

Desire for separate, self-directing Methodist national organizations for youth and for college students has been reaffirmed by the National Conference of Methodist Youth.

The action would dissolve the NCMY in favor of a student group of college people who locally would be members of the Methodist Student Movement; and the youth organization composed of the Methodist Youth Fellowships of local churches.

Under study also is possibility of publishing the Conference's two publications *Concern* and *Power* interdenominationally, or accepting the Methodist Board of Education's offer to assume their operation until the new national youth organization is formed.

**NIXON CRITICIZED.** Sen. Olin Johnston (D), S.C., told the Senate that Vice-President Nixon missed a "tremendous opportunity" to show Russians that Americans "depend on God in our daily living" when the Nixons failed to go to church during their visit to the Soviet state.

**GOVERNMENT GRANT.** The Hungarian Church Press reports Hungary has granted 40,000 forints (about \$2,000) for restoration of a 13th-century Hungarian Lutheran Church in Lovaszpatona.

The oldest Lutheran church in the country, it is regarded as an art monument.

**SEEK NEW NUCLEAR-TEST BAN.** The Central Conference of American Rabbis has asked President Eisenhower to extend the U.S. moratorium on nuclear-weapons testing beyond its expiration date, October 31.

## New Style Convocation

Six thousand young people mixed jazz with worship and TV-style drama with prayer to make unique the 1959 National Convocation of Methodist Youth. Yet they returned home with other aspects of the meeting uppermost in their minds.

The Convocation, held at Purdue University in West Lafayette, Ind., had as its theme, *Man's Need and God's Action*.

Dr. Melvin E. Wheatley, Westwood Community Methodist Church, Los Angeles, advised delegates to beware of "hazy tolerance and fuzzy thinking" in living a full Christian life.

Dr. James S. Thomas, of the Methodist Board of Education, told them "opportunity of youth for a new life and the life of God through courageous witness are both indispensable to new life in the Church."

John Wesley's *Order for Morning Prayer* drew 4,000 persons to a 6:30 A.M. service. A nine-piece jazz combo provided "upbeat" music. Later, a biblical drama was presented in a TV western setting.

## Named to Delegation

Due to an error in the original report of action taken by the Troy (N.Y.), Conference, the name of Dr. Frederick W. Vogell, minister of the Fifth Avenue-State Street Church in Troy, was inadvertently omitted from the list of ministerial delegates to the 1960 General Conference in Denver.

In the report of the Louisville Conference the name of the Rev. E. Wade Weldon was omitted through a typographical error as a ministerial delegate to the General Conference.

## Calendar of Interest

OCTOBER 13-15—Semi-annual meeting Board of Social and Economic Relations, Hamilton Hotel, Chicago, Ill.

OCTOBER 14-20—Council on Evangelism, Hollywood, Calif.

OCTOBER 18-19—Annual meeting Interboard Committee on Christian Vocations, Nashville, Tenn.

OCTOBER 20-22—National Convocation on the Church in Town and Country Department of Town and Country Church (NCC), Philadelphia, Pa.

OCTOBER 27-30—U.N. Seminar, Board of Education, New York City.

OCTOBER 28—Meeting of Board of Publication, Chicago.

OCTOBER 29-30—Commission on Worship, North Shore Hotel, Evanston, Ill.

NOVEMBER 3-8—Methodist Conference on Christian Education, Cincinnati.

NOVEMBER 23-24—Annual meeting Board of World Peace, Allerton Hotel, Chicago.

NOVEMBER 30-DECEMBER 1—Coordinating Council, Morrison Hotel, Chicago, Ill.

DECEMBER 28-31—Christmas Conference for Young Pastors and Wives, Baltimore, Md.

## people going places...

DR. D. F. FLEMING, professor of international relations, Vanderbilt University and author of seven works on U.S. foreign policy—awarded a Fulbright senior lectureship to teach one year in India.

DR. WILLIAM D. BRAY, Methodist missionary and teacher of theology in Kwansai Gakuin University in Nishinomiya, Japan—elected president, Fellowship of Christian Missionaries.

DR. A. J. WALTON, Methodist authority on the "little rural church"—announces retirement from Duke University faculty.

THE REV. ROBERT M. COX, of Methodist Board of Education department of Christian education of adults—becomes executive director Rolling Ridge conference center, North Andover, Mass.

DR. FRANKLIN H. LITTELL, professor of church history, Emory University—delivered ecumenical address in August at German laymen's rally in Munich.

THE REV. W. B. VAN VALKENBURGH, assistant director religious activities at Ohio Wesleyan—appointed Wesley Foundation director, State University of Iowa.

MISS EVELYN ANDRE, director of Christian education at Court St. Methodist Church, Flint, Mich.—named to staff of Methodist Board of Education's department of children's publications.

THE REV. FRANK S. CRIM, director of conference relations at Randolph-Macon college—named dean of men.

DR. G. RAY JORDAN, professor of homiletics at Emory University—elected to Phi Beta Kappa Associates.

MAJ. GEN. DAVID MONROE SHOUP, Marine Corps commandant at Paris Island, S.C. recruit depot and Bible-carrying Methodist—named by President Eisenhower as new commandant of U.S. Marine Corps.

MAJ. JAMES V. HARVESTER, former pastor San Marcos Methodist church, Tampa, and veteran of 19 years' military service—has reported as chief of the ad-

ministrative, programs, and budget division, chaplain section, U.S. Continental Army Command.

THE REV. SAMUEL P. AUSLAM, pastor First Methodist church, Augusta, Ark.—has joined staff of Board of Pensions, Chicago.

DR. JOHN A. WHITESEL, staff member Syracuse, N.Y. Council of Churches—has accepted post of Protestant chaplain, Indiana University Medical Center.

THE REV. WILLIAM B. ROGERS, chaplain and teacher of religion, North Texas State College and Texas Women's University—is new director of University Christian Mission, National Council of Churches.

THE REV. PAUL ENGSTROM, Methodist minister and director of chaplain services, St. Paul Council of Churches—appointed to Minnesota state adult corrections commission.

DR. ARMOUR H. EVANS, administrator of Methodist Hospital, Pikeville, Ky.—awarded a fellowship by American College of Hospital Administrators.

DR. EDWARD P. O'REAR, manager of Pacific Homes Corp., Los Angeles—appointed special consultant to the first White House Conference on the Aging.

THE REV. CHARLES H. BOYLES, Nashville, administrator for National Conference of Methodist Youth—is now director of Church Arts Associates, Dallas.

DONALD BALDWIN, San Rafael, Calif.—elected president National Methodist Youth Fellowship Commission; RICHARD F. CELESTE, Lakewood, O.—made chairman, National Methodist Student Commission.

THE REV. D. D. HOLT, director of financial promotion for Methodist Commission on Christian Higher Education—elected president of Scarritt College.

THE REVS. WILLIAM L. LANCY, Morristown N.J., and HAYDEN EDWARDS, Fort Worth, Tex.—are two Methodists among 12 Protestant clergymen holding overseas missions and convocations for Air Force personnel.



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**World Methodist Council**  
**Looks Toward Oslo, 1961**

"New Life in the Spirit" was the theme that the executive committee of the World Methodist Council chose for the 10th world-wide conference, to be held at Oslo, Norway, August 16-25, 1961.

The Council's president, Harold Roberts, of Surrey, England, pointed up the spiritual needs of Methodism around the world. The program committee urged that the doctrine of the Holy Spirit in the Bible, in the Church, in the family, and in the whole of human society be the center of discussion. From that center the conference can explore ethical, economic, social, and international issues, as well as the relationships of Methodist Churches with each other and with other denominations.

"It is in the understanding and proclamation of the work of the Holy Spirit in the world that Methodism makes its specific contribution to the thought of the Universal Church," the message said. "Where there is so much despair in our contemporary world, the Methodist churches will continue to preach the gospel of hope."

The executive committee heard reports of moves toward Christian unity in various parts of the world. It also considered ways in which the World Methodist Council might draw closer in some sort of federation, "so that the occasional overlapping of Methodist evangelistic work can be avoided and the work of the world-wide Methodist family more closely knit together." The wide implications of all this will be the subject of a report at Zurich, Switzerland, next August.

**Historians Name Shrines**

On Georgia's St. Simons Island, where John and Charles Wesley worked as missionaries among the Indians, the American Association of Methodist Historical Societies met in September and asked the General Conference to designate the assembly grounds as a historic shrine. In obedience to the General Conference of 1956, the association picked five other shrines.

Recommended were:

Green Hill House near Louisville, N.C.—site of first annual conference following official organization of the Methodist Church in America.

Rehoboth church near Union, W.Va.—oldest extant Protestant church west of the Alleghenies.

Wyandotte Indian Mission Chapel, restored, at Upper Sandusky, Ohio—established in 1819 and forerunner of the Methodist Board of Missions.

Edward Cox house near Bluff City, Tenn.—said to be site of first Methodist prayer meeting west of the Blue Ridge Mountains.

McKendree Chapel near Jackson, Mo.—oldest Methodist Church west of the Mississippi River.

Reports also included the projected three-volume *Dictionary of World Methodism*, for which information is now being gathered, and a history of American Methodism, a companion set to a history of British Methodism. An additional one-volume work on Mexican, Brazilian, South African, Australian, and New Zealand Methodism is also planned.

**Bishop Northcott to Retire**

Bishop H. Clifford Northcott, episcopal head of the Wisconsin Area since 1948, has announced he will retire at the North Central Jurisdictional Conference next July.

The 68-year-old bishop suffered a thrombosis in November, 1958. While his physical condition has improved and church law permits him to serve until 1964, he feels he cannot "render . . . for the coming four years the normal service which an area has a right to expect of its bishop."

He is the 11th bishop who will have to be replaced either because of death or retirement—at the jurisdictional conferences next year.

**Seeks More Funds**

The General Board of Lay Activities, meeting in Chicago, voted to ask World Service to increase its allotment of funds. The extra money would be used in the three fields in which the Board is most active—stewardship, Methodist Men, and lay speaking.

The Board also adopted an annual budget of \$592,600.

**Evangelists Offer Help**

Approximately 350 evangelistic leaders from 40 states had registered by mid-September to go to the Southern California-Arizona Conference October 14-20 to help out in a conference-wide evangelistic campaign. It is expected the total will reach 500.

The campaign is sponsored by the Methodist Council of Evangelism, an auxiliary of the General Board of Evangelism, and the Southern California-Arizona Conference.

The council will hold its annual meeting in Hollywood October 15.

**Back Ike's Peace Efforts**

One hundred clergymen and leaders of the National Council of Churches have assured President Eisenhower of the support of church people in his world peace efforts.

Dr. Edwin T. Dahlberg, NCC president, gave the President a progress report early in September, on the council's peace education program.

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